

1: Voegelin E-5 (1931-1933) 1938
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221 dug near streams for drying; tobacco and salt
222 grass gathered on floor of valleys, cane for
224 sweets at Cane creek; manzanita berries gathered
226 in mts. Fish corralled, dried; fishing at summer
fish camps in canyon of unaugmented Kern after
snow floods had subsided; mussels obtained near
Kernville. Brush fired for rabbits on floor of
valleys; communal antelope drive with Yokuts near
Bakersfield in San Joaquin valley. Trading expedi-
tions to Yokuts, Chumash at Tejon, Ventura.

Middle of August to September. Piñons
gathered in lower borders of piñon areas; juniper
berries gathered. Some fishing using fish poison
as streams became lower; water too warm for much
fishing in lower reaches of Kern r. Birds, small
game trapped at piñon grounds; deer hunted.

September to middle of October. Piñons
gathered and cached at higher altitudes, e. part
of area; wild grapes gathered near Inyo-Kern in
Indian Wells valley on return trip from piñon
gathering; acorns gathered near hamlets. Small
game, birds trapped at piñon grounds; deer hunted.

Middle of October to middle of November.
Ripe Digger pine nuts gathered near hamlets and
in Hot Springs valley; acorns gathered by women
and cached in Greenhorn mts., around Poso Flat,
and in Paiute mts. while men hunted deer at acorn
grounds; "deer, rabbits fat at this time." Ducks
obtained on rivers; fishing with fish poison on
Erskine creek in Hot Springs valley. Trips made
by families to Tulare lake to eat ducks and fish.

Middle of November to February. Life centered
in hamlets; acorn, piñon caches, stores of
dried fish, meat drawn upon. Fish speared in No-
vember and December from balsas on rivers, deer,
rabbits, ducks, quail, etc., occasionally hunted,
trapped. Individuals made trips across Sierras E
to Mohave desert to obtain rock salt. Lakes
which were in flood at this season.

[317
484]

262 Food preferences and rejections. - Of vegetable
824 foods oily varieties highly esteemed; among acorns
which were staple food, oily or sweet varieties
which required little leaching preferred. Buckeye
nuts, obtainable in quantity on slopes of Kern r.
gorge, "too bitter," although occasionally used.
Of 2 varieties pine nuts gathered, nuts from
piñon pine (referred to throughout as piñons)
ranked second to acorns as staple; piñons which
had been strung on native twine rated as delicacies;
black piñon mush (p. 18) considered better
than white. Among small seeds those of 2 varieties
of *Mentzelia* referred to as being better
than chia seeds "because they had more grease"
(SM).

252 Niceties in matter of diet extended to prepara-
824 tion of food and tobacco. Special varieties of
willows, *Salix hindiana* Benth. and *S. exigua*
Nutt., used to wrap up fish which were to be
roasted, tobacco when it was to be cured, as these
willows did not impart any odor to food. Digger
[276] pine nuts, not piñons, mixed with tobacco "because
they gave a better flavor" (FP, ES, SM).

[p. 11 (b)]

- 252 they gave a better flavor" (FP, ES, SM). For
 824 roasting piñon cones, brush bed had to be of *Artemisia tridentata* Nutt. or *A. cana* Pursh; "you can't use any other kind; the cones get hard and won't open; with this kind they are soft, and open easily" (SM).

824 In his lifetime SM had experimented with 2
 262 wild foods which proved unpalatable; one was cactus, *Opuntia basilaris* Engelm., flower receptacles of which he roasted but disliked because all fine
 813 hairy stickers could not be singed off and stuck to tongue; other was fruit of *Cucurbita foetidissima* HBK, which proved too "bitter"; this "never eaten" (FP).

262 Bulbs of wild onion, *Allium peninsulare* Lemmon
 824 and *A. hyalinum* Curran, and wild garlic, *A. lacunosum* Watson, not eaten (SM, FP), although leaves, stalks, heads were used. *Brodiaea* bulbs (hocal), *Brodiaea capitata* Benth., *B. synandra* (Hel.)

[17] Jepson, foothill floral area, not eaten; first variety important for Owens Valley Paiute (Steward, 1933, 245). Seeds of redberry (*ĉu-nal*), *Rhamnus crocea ilicifolia* (Kell.) Greene, and coffeeberry (*opo-bul*), *R. californica cuspidata* (Greene) Wolf, foothill floral area, rejected as food; first-mentioned variety characterized as "berries fox eats," second as "no good; bitter" (SM).

262 Animals accessible to Tübatulabal, but rejected as food, include so-called "wolf," probably
 825 desert coyote, *Canis estor* Merriam (*tĭba-iĉ*) and
 136 (California ?) coyote (*iĉt*), because they "smell bad," fox (*iklo-bal*), skunk (*ponihw*), weasel (*u-ga-biĉ*), snakes, which included rattlesnake (*ĉimint*), water snake (*tuhāt*), gopher snake (*tubapĭl*), king snake (*pokpo-go-nal*), red racer (*piĉu-gat*), lizard (*ĉikol*), bat (*paca-wal*), frogs (*wo-hna-l*, *wa-ga-iĉt*, large and small variety), land crab (*tĭ-ba-kunt*) which is "poisonous like a snake" (SM), turkey vulture (*yo'olapĭ-n*), which "smells bad," crow (*akapiĉt*), whose "meat is no good," roadrunner (*tĭhyĭmbiĉt*) who "eats lizards," hawk (*lapa'apĭ-l*), kingfisher, owls which included barn owl (*ĉe-gapiĉt*), screech owl (*tu-klu-lu*), horned owl (*muhumbiĉt*), burrowing owl (*pogoh*), bluebird (*a-ĉayibiĉt*), meadowlark (*u-ĉa-l*), because "people liked them, felt sorry for them" (FP), woodpecker (*ĉu-luĉt*), and yellowhammer, because they eat piss ants (MM), tobacco worms (*pi'a-gint*), earthworms (*tuha-wal*), grasshoppers (*ka'amĭ-t*) and other worms, grubs, insects (SM, FP). Horses not eaten; neighboring Koso on desert ate them (FP, SM).

[17] Animal foods concerning which there were differences of opinion on whether edible or inedible included: grizzly bears (*u-nal*) eaten (SM) not eaten (FP), golden eagle (*a-ĉawĭt*) eaten (SM) not eaten (FP), dogs (*pukabiĉt*) eaten (SM, PN) not eaten (FP), sandhill and whooping cranes (*wa-ĉal*) eaten (FP) not eaten (SM), woodpeckers (*culust*) eaten (FP) not eaten (SM), turtles (*ko-yo-t*) eaten (SM) not eaten (FP), eggs (*pompt*) eaten (FP) "not eaten before white man came" (SM).

349 springs. In early morning 2 men hid inside blind;
 224 as birds, small game came to water one man shot
 them, other went outside to gather them in. This
 done chiefly on pigeon expeditions. Traps, blinds,
 etc., used especially on camp-hunting expeditions,
 when men, women went E to desert in small groups
 to camp for week or so and gather food (SM;
 Voegelin, 1935 b, 211).

223 Waterfowl shot with bow and arrow; mud hens
 [373] when very fat "couldn't fly; it was easy to shoot
 them" (SM). Lighted torches, made from sticks on
 which pitch had been smeared, waved under trees
 where quail roosting at night; as birds flew down
 they were easily clubbed. Inflammable brush never
 piled up and fired to attract waterfowl; live or
 stuffed birds not used as decoys.

• 252 Preparation of animal food.- Deer, other large
 game skinned while warm as it lay on ground; in-
 cisions made with stone knife as among Havasupai
 (Spier, 1928, 111); skin removed with knuckles of
 closed hand; "not much fat left on hide when it
 was skinned this way" (SM). Entire deer utilized;
 meat, guts laid directly on live coals to broil;
 meat never eaten raw, preferred "half done." Bones
 [887] roasted, cracked, and marrow extracted. Old people
 with few teeth given liver (nī-man), which they
 pounded in small mortars or on flat rock. Flesh
 of other large game also either broiled on coals
 or stewed in clay pots; birds gutted (not gutted,
 MM), and plucked, roasted in ashes or impaled on
 stick and roasted over fire. Rabbits skinned,
 gutted, and broiled on coals, roasted in ashes,
 or stewed. Raccoons, of which Tübatulabal "ate
 lots," squirrels, woodrats gutted, hair singed
 off, roasted whole in hot ashes. All small game
 removed from ashes with "any kind of a stick."
 Deer head roasted in pit oven (šo-li-l, hole).
 Hole dug in ground, sides and bottom lined with
 flat rocks heated on open fire; head, unwrapped,
 denuded of horns, put into pit, covered with hot
 flat rock and pit sealed with sand or earth. Pit
 [177] opened 12-14 hours later; head generally put in
 around sundown, taken out and eaten next morning.
 Cow heads now occasionally roasted in this way.

226 Fish and mollusks.- Fish, both fresh and dried,
 131 of importance in Tübatulabal diet. Obtainable in
 South Fork of Kern r., augmented and unaugmented
 Kern, streams such as Erskine creek, former lakes
 in South Fork valley, mt. lakes in hinterland.
 Fish (kuyu-l) included trout (ha'ayal), said to
 be native in mt. creeks (SM, FP), whitefish or
 bullheads (co-h), suckers (nimal), catfish
 (kaya-ganan), minnows (ko'oši'). Whitefish caught
 in irrigation ditches 30 yrs. ago so large that
 "when a man carried one over his shoulders, the
 tail of the fish scraped the ground" (FM); MM
 said man could hardly lift some of fish caught
 in corrals (below) and FP commented on how large
 fish were formerly.

Fresh-water mussels (šono', twins), which Gif-
 ford suggests are probably *Anodonta oregonensis*,

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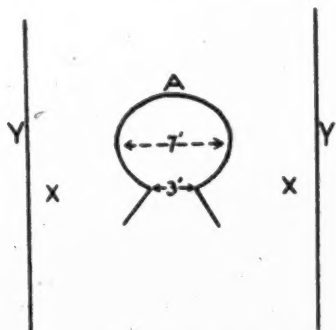


Fig. 2. Fish corral. A, wall of corral, X, men with poles, Y, banks of stream.

226 Another method of obtaining fish in large quantities was to stupefy them; roots, stalks, leaves of plant (pa-lu-l) which "looks like cane, grows in moist soil, has leaves that get reddish-yellow in fall" and which SM identified from drawing as sp. of Smilacina, mashed slightly, thrown into quiet pools. Buckeye, turkey mullein, soaproot, all available to Tübatulabal and used by other tribes as fish poison, not used (SM, FP). In poisoning fish, no dam built; as fish floated to surface they were scooped up in conical twined tule baskets.

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226 In winter fish sluggish, "hardly move"; mainly harpooned or speared from rafts in Kern r. and South Fork valley lakes by individuals. Fish spear long pole with 2 wooden points sharpened by rubbing on rock.

411

- 252 Fresh fish cleaned, roasted whole; 4 large fish often tied together, wrapped in branches of odorless willows (poyiwōst; p. 11) and cooked in ashes at fishing place; carried home in willow wrapping. Mussels cooked by roasting in shells in hot ashes.

[251]

Fish one of foods Tübatulabal stored for winter use.

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Ethnobotany. - Botanical collections made chiefly in South Fork, Kern valleys, and surrounding foothill regions in May-July; collections checked with SM, ES chiefly. Some 220 species collected, 130 of which informants said were put to economic or medicinal uses; 56 of these ethnobotanical species belong to foothill floral area, 40 to desert floral area, 10 to Great Basin floral area; remainder general in distribution.

In identifying specimens, informants tasted, smelled plants if dubious about identification.

Of plant foods, those starred mentioned most frequently by informants; possibly these plants used most commonly for food in aboriginal times.

Nuts, large seeds (generic term, punzil) included: "Acorns (generic term, wa'ant). Six varieties used: (1) acorns (mañi-l) from blue oak (mañi-'u-l), Quercus douglasii H. & A., foothill floral area; these grow on n. slopes of Paiute mts. at s. borders Tübatulabal area; nuts mature annually, large, "don't taste bitter after leach-

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824 Leaves, stems watercress (beros, Spanish loan
137 word), *Radicula nasturtium-aquaticum* (L.) Britt.
[117 & Hendle, not eaten aboriginally; sometimes
252 boiled now for greens; leaves of wild mustard
(hi-ulit), *Sisymbrium officinale* L., fried in
grease; "learned this from Mexicans" (SM).

Immature pods of tree yucca or Joshua tree
(umu-bi-l), *Yucca brevifolia* Engelm.; desert
floral area.

Receptacle of cacti (iya-l), *Opuntia caseyi*
Britt. & Rose var. *magenta* Pursh and *O. basilaris*
Engelm.; desert floral area.

Some plant species named, but put to no use,
as: wild lilac (to-bu-l), *Ceanothus divaricatus*
Nutt., foothill floral area; choya cactus (u-ñil),
desert floral area; California poppy (yogobul),
Eschscholtzia californica Cham. and *E. minuti-*
flora Wats. (same name), foothill, desert floral
areas, respectively; several varieties of lupines
(ñimindiv) taman, rattlesnake's teeth, so named
because pistils and stamens protrude from keel
of flower like teeth, SM), *Lupinus sparsiflorus*
Benth., *L. odoratus* Heller, desert floral area,
L. albidifrons Benth., *L. densiflorus* Benth. var.
lacteus C.P.S., foothill floral area, *L. micro-*
carpus Sims, var. *ruber* C.P.S., *L. micranthus*
Dougl. Few other plants also named, rejected as
food (p. 12).

For 86 plant species SM could give no economic,
medicinal uses or names, referring to all of them
as weeds (mañil): *Albionia pogonantha* Heimerl.;
Achillea millefolium L. var. *lanulosa* Piper;
Agoseris alpestris Greene; *Azolla filiculoides*
Lam.; *Baeria chrysostoma* F. & M.; *Brickellia*
californica T. & G.; *Bromus rubens* L.; *Castilleja*
miniata Dougl.; *Centaurium venustum* Rob.; *Cent-*
romadia (*Henizonia*) *pungens* (T. & G. Greene);
Cerastium arvense L.; *Chaenactis stevioides* H. &
G.; *Cheilanthes covillei* Max.; *Chenopodium cali-*
formicum Wats.; *Chorisanthe staticoides* Benth.,
C. watsonii T. & G., *C. thurberi* (Gray) Wats.;
Chrysothamnus teretifolius Hall; *Cotula coronopi-*
folia L.; *Cryptantha miciculata* (A. DC.) Greene;
Cuscuta californica Choisy; *Datisca glomerata*
Brew. & Wats.; *Delphinium hansenii* Greene, D.
purpusii Brandegee; *Dicentra chrysantha* (H. & A.)
Walp.; *Emmenanthe penduliflora* Benth.; *Encelia*
actoni Elmer; *Epilobium californicum* Hausskn.;
Epipactis gigantea Dougl.; *Ericameria cuneata*
(Gray) McCl. var. *spatulata* Hall; *Erigeron di-*
vergens T. & G.; turkey mullein, *Eremocarpus*
setigerus Benth.; *Eriogonum argillosum* J. T.
Howell, *E. angulosum* Benth., *E. mohavense* Wats.;
Eriophyllum ambiguum Gray, *E. pringlei* Gray, *E.*
confertiflorum Gray; *Euphorbia serpyllifolia*
Pers.; *Galium angustifolium* Nuss.; *Gilia lati-*
flora Gray, *G. capitata* Dougl.; *Godetia viminea*
Spach; *Greeneocharis circumscissa* (Torr.) Rydb.;
Gymnogramma trianularis Kaulf.; *Hugelia fili-*
folia Jepson; *Langloisia matthewsii* (Gray) Greene;
Lepidospartum squamatum Gray; *Linanthus aureus*
(Nutt.) Greene; *Lotus strigosus* (Nutt.) Greene,
L. oblongifolius (Benth.) Greene, *L. argophyllus*

- 824 pack baskets as in gathering acorns. At camp when
 222 sufficient quantity of cones gathered, men, women
 prepared bed of sage (uyuga-dul), *Artemisia tri-*
dentata Nutt. or *A. cana* Pursh., cones dumped on
 824 this, brush fired. Cones tested from time to time
 222 to determine whether heat from burning brush had
 251 caused scales to open sufficiently; if by time
 brush burned down cones not sufficiently open,
 more brush was piled on top of them, roasting
 continued. After cones fully opened, allowed to
 cool; nuts shaken, picked out by hand from
 charred cones or winnowed from dirt and spread
 out on hides laid on ground around camp to dry
 for 3-4 days, as for acorns. Cached in pits.
 Those piñons which fell to ground from cones
 which had opened on trees as season advanced
 gathered by hand, brought home unroasted. Roasted
 piñons often pierced with sharpened twig of mt.
 lilac (utugu-bi-l), *Ceanothus cuneatus*, foothill
 floral area, and strung on long lengths of native
 twine; lengths of strung piñons festooned over
 houses when owners returned to village, or made
 into baskets (p. 32) at piñon grounds. Later
 these strung piñons eaten as delicacies.
- 222 During May, green cones of Digger pine twisted
 462 from branches, chiefly by men, boys; sliced down
 sides with obsidian knife; nuts picked out of
 252 soft shells, eaten immediately. Later in fall
 when cones matured but scales still closed, cones
 gathered by men, boys, roasted and treated in
 same manner as piñon cones.
- 222 Small seeds such as chia, wild oats, *Mentzelia*
 seeds, juniper berries, gooseberries, manzanita,
 and boxthorn berries gathered with seed beaters
 as Steward describes (Steward, 1933, 239). Bunch
 grass and *Polypogon* gathered on stem, dried in
 sun; seeds of wild heliotrope taken out by hand,
 [262 eaten raw on spot. Elderberries broken off on
 stalk, stalk shaken over basket into which ber-
 264] ries fell. Tule, rush roots, mariposa lily bulbs
 dug in moist ground with digging stick; woman
 knelt on both knees, dug to one side or other of
 her body. Sunflowers treated as Steward describes
 (Steward, 1933, 239). Center stalk of Spanish
 bayonet and mescal knocked down at base with
 stave before stalks budded; prickly buds of
Opuntia speared with sharply pointed stick; buds
 of tree yucca knocked off limb with staves.
 Leaves, stalks, small plants cut with obsidian
 knife.
- 442 Digging stick (u-lu-ini-l) straight stick,
 4-5 ft. long, unweighted; made from piece of dry
 oak sharpened to point on end by rubbing on rock.
 Straight long stick (ma-wi-sul), 10 ft. or longer,
 used for knocking piñons off trees; shepherd's
 crook staff (olodi-l) had handle 3 1/2 ft. long
 with 5-in. crook at end. Crook made by bending
 end of green stick over knee and tying it in bent
 position with bark rope; stick then left to dry
 in hot sun for 3 days before crooked end untied.

Preparation of plant foods and beverages.-
 Mortar and pestle or grinding slab and rub stone

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- 252 *Mortar and pestle or grinding slab and rub stone* used in preparing different types plant food.
- 412 Mortars (pahal) included pit mortars, which were depressions 2-10 in. deep, 3-5 in. wide in level or gently sloping granite outcrops (Kroeber, Handbook, 524, pl. 45). Manufacture of pit mortars attributed to Coyote, but fact recognized that mortar holes enlarged with use until at depth of 10 in. they became unusable.
- [773] Portable stone mortars (ku-pahal) from 6-35 in. in total diameter; made by pecking out depression in round soft gray stone with harder, pointed rock (SM). Small stone mortars readily transportable; taken on piñon expeditions. Large wooden portable mortars (ku-pahal) of Yokuts type (Kroeber, Handbook, 524, pl. 45) made from hard wood, oak (SM), juniper (FP); bowl burnt out and interior smoothed with rough rock. These latter "easier to make than stone mortars" and commonly used around home, but were too large to take on trips. Basketry hopper used. Pestles (poho'owal) for all types mortars were roughly cylindrical, granite or slate rocks, picked up in river beds, used as found; length of pestles varied from 5-20 in., width from 2 1/2-5 in., depending on size of mortar.
- 412 Grinding slab (mana-l) oval or roughly rectangular piece of granite or black slate, from 14-20 in. long, 10-15 in. wide, and 2-4 in. thick; used on one side only; grinding surface flat or slightly concave. Suitable slabs fairly abundant in area, and woman always kept one such in house, leaning up against wall. With slab, either small ovoid rub stone (takibit) 3-4 in. long, about 3 1/2 in. wide, 2 in. thick, flat on top and bottom surfaces (Gifford and Schenck, 92, pl. 31), or larger stone of same shape (takin) used; these picked up in river beds. Long cylindrical mullers not used. When in use, grinding slab set up with flat rock, about 2 in. thick, placed under upper end of slab, so that slab slanted downward, away from operator. Lower end of slab rested on flat basketry tray.
- 412 All informants familiar with 3-legged metate and horned muller (Steward, 1933, 341, pl. 5g), because one such introduced among them by former Jesus Miranda, Mexican who married Petra Miranda, Tubatulabal woman; this metate used primarily for grinding corn (FP). However, present-day Tubatulabal ordinarily pound parched corn or wheat into meal in pit mortars, following older pattern.
- 252 Cooking techniques included stone boiling, boiling in clay pots, parching with live coals on basketry tray, parching in fire, roasting on coals, in ashes, in pit ovens, on spits, in fire. General pattern of native cookery, which resulted in economy of effort, was to apply heat only once to any variety of food intended to be eaten in cooked state. Thus small seeds which had already been parched, and previously roasted piñons, after they were ground into meal, were merely mixed with cold water when made up into gruel (u'u-gil); neither seed nor piñon meal recooked by stone boiling (or any other method), parched foods being

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252 regarded as "already/cooked" (ES). Same applies now to parched corn or wheat ground into flour; further instances of this general rule of using heat only once in treatment of plant foods can be noted below.

252 Acorns shelled as among Northfork Mono (Gifford, 1932 b, 21); if woman had large family
262 "everybody helped" (Voegelin, 1935 b, 227). Shelled kernels dried; pounded in pit mortars; flour sifted with basketry tray and leached with warm water in round pit scooped out of wet sand; woman tasted meal occasionally to test it for sweetness; leaching took about 1/2 day, depending on variety of acorn. Acorns never buried in mud to leach. Sometimes 2 varieties of acorn meal mixed; maul oak acorn flour too bitter to use alone, so was mixed with sweeter variety. Leached meal and water put in cooking basket; hot stones added with looped-stick stirrer (wo-do'oli-l) of Yokuts type (Kroeber, Handbook, 446, fig. 38) made of willow (PW), Digger pine, oak (SM), and tied with twine. Mush (ca-mil) cooked until of consistency of "canned tomato soup" (FP); eaten with meat. Sometimes hot mush poured into small coiled baskets which were set in cold water until mush had cooled, then mush taken out in form of biscuit which would keep 2-3 days (SM).

Piñons which had been previously roasted in cones, heaped by handfuls on grinding slab, gently crushed with small rub stone, using rotary motion; this done outdoors, where wind blew some of shells away, remaining shells winnowed from nut meats on large basket tray. Nut meats then "cooked like beans" in clay pot or reduced to meal on grinding slab; this latter operation accomplished with larger rub stone (supra) which was grasped in right hand and drawn backward and forward up and down surface of slab. Meal mixed with cold water, made into white piñon mush which was eaten occasionally with meat, but mainly alone (SM). Black piñon mush was made from those nuts which had been gathered from ground; these were cracked, winnowed as described above, nutmeats were then parched in ovate tray with small pieces of live charcoal, pounded into meal in pit or portable mortar and water added to meal to make thin dark mush.

Digger pine nuts which had previously been roasted were cracked on grinding slab, shells winnowed out, nutmeats eaten thus or "boiled like beans" in clay pot. Buckeye nuts peeled, leached whole in warm water for 3 days, boiled in pot or dried, pounded into flour in pit mortars, water added to flour and mixture stone boiled.

Small seeds treated in variety of ways; chia, wild oats, Eriogonum and Mentzelia seeds winnowed, parched with live coals "for about a minute"; hot sand not used. Chia and wild oats pounded in pit or portable mortars; Mentzelia seeds ground on slab. Bunch grass and heads of Polypogon burned; seeds of bunch grass caught on tray as they fell out, ground on grinding slab;

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252 heads of Polypogon held over fire to singe off
262 awns, head rubbed between hands to extract seeds
[264] and these pounded in pit mortars. All small seeds
272 mixed with cold water and made into thick gray-colored gruel (ha-yi-l) which was drunk for refreshment, "like lemonade"; women often gave children drink of this gruel between meals. Two varieties of chia might be used mixed together, but neither mixed with Mentzelia seeds. Although small seeds now regarded as something of delicacy, they are still occasionally gathered in large quantity, using aboriginal methods; in 1933 some Kawaiisu brought 10-lb. flour sack of chia seeds to SM's rancharia, offering them for sale.

243 Wheat now cut by hand, piled up on piece of
252 canvas and thrashed with 4-ft. pole; winnowed in
262 flat tray, parched in oven, pounded into flour in pit mortars, and flour mixed with water and little sugar to make stiff mush. Corn is eaten on cob in roasting ear stage or allowed to dry on cob; 2 cobs twisted against each other to remove kernels, which are parched, pounded, winnowed, and meal made into mush.

252 Juniper berries boiled fresh; when dry and
262 fully ripe seeded by hand, flesh pounded in pit mortars and eaten raw; pounded mass never dried into cakes or beverage made from berries. Flesh of juniper berries "sweet." Ripe borthorn berries pounded in pit mortar, taken up in hands, mixed with small amount of water and made into "biscuits" which were dried in sun; no fat added. These small balls stored; when used broken up, soaked in water, eaten; tasted "just like grapes." Elderberries boiled in clay pot with water and eaten (SM); FP said they "tasted queer." Never stored for winter.

[251] Rush roots peeled, sun-dried, pounded into flour (obolinil) in mortar, mixed with water and stone boiled into mush.

252 Several plant foods roasted; for mescal short
264 trench dug, fire made in trench, tender young
262 stalks cut in half, laid on fire, covered with dirt and left overnight. In morning stalks uncovered, peeled, and eaten. Quantity of Spanish bayonet stalks laid directly on top of blazing brush fire; stalks turned once while cooking; when soft, stalks buried in dirt or sand, left to cool; burying made peel "slip off easier" (SM). Fleishy receptacles of Opuntia buds held over fire on end of sharp-pointed stick to singe off stickers (ukun), then spread on hot flat rock placed at bottom of pit, covered with another hot rock and pit filled with loose earth or hot ashes. Receptacles left to roast for about 8 hours; when taken out of pit outer skin peeled off and inner part eaten. Fleishy stalks wild rhubarb roasted overnight in hot ashes, eaten next morning.

252 Immature pods of tree yucca, while still in-
262 side green sheath, "boiled like cabbage" in clay pot (SM).

Several plant foods eaten raw by gatherer on spot; such included berries of deadly nightshade;

252 wild grapes; green Digger pine nuts; seeds of
 262 wild heliotrope, which "smell like piffons, taste
 like hot peppers"; leaves, stems of salt grass,
 which was eaten plain or rolled in palm of hand
 with clover, *Cotyledon laxa*, or *Ellisea membran-*
acea; leaves of *Coreopsis*, wild onion, and fid-
 dle-necks; leaves and heads of wild garlic; ten-
 der leaves, stalks of clovers. Some greens, etc.,
 gathered in quantity by women, brought home and
 fed to family raw; these included gooseberries,
 tule roots, clover species, young tender stalks
 of red thistle, which were gathered before plant
 blossomed, and mariposa lily, yambal bulbs; lat-
 ter peeled and eaten raw.

252 Manzanita berries crushed with rotary motion
 262 on grinding slab or in mortar, made into drink
 272 as fully described by Gifford (Gifford, 1932 b,
 22, pls. 4b, 5). Dried whole borthorn berries
 pounded in pit mortar, treated in similar fashion.
 Entire plant of Indian tea and *Monardella candi-*
cans, either dried or fresh, boiled for short
 time in water, decoction drunk; sugar now added
 to tea from *Monardella*. Salt grass put in pot,
 covered with water; when saline crystals had
 dissolved in water, grass removed and decoction
 drunk. Mint, which grows around springs near
 houses, also used occasionally for nonmedicinal
 tea. Fermented or intoxicating beverages formerly
 unknown.

[273] Manufactured foods and gum. - Honey dew, which
 222 is produced in summer by aphids on stalks, leaves
 262 of cane (*paha-bil*), *Phragmites communis* Trin.,
 263 utilized as sweet (*ha-bišt*). Canes cut in July,
 258 August, spread out in hot sun to dry; then heaped
 on bearskin, "because bearskins are good and
 thick for beating," and flayed vigorously with
 hardwood stick beaters. Beating caused saccharine
 crystals on canes to adhere to bearskin; these
 crystals scraped off skin, winnowed on flat tray,
 put into small cooking basket, and made into
 stiff dough with cold water. Doughy mass removed
 from basket with hands, spread on twined tule
 tray (fig. 8a); end of tray folded over wet
 sweets, and tray put away for 6-7 days to allow
 sugary substance to dry. When dry, lumps of
 sweet broken off the hard brown loaf with rock
 and eaten dry with chia gruel. Presence of excess
 of carbohydrate which aphids derive from cane and
 are unable to assimilate, leaving it on cane as
 honey dew. SM accounted for as follows: "The lit-
 [824] tle bugs (*tohawal*, generic term for insects)
 make the sugar on the cane, like bees, and then
 they fly away. They do this in summertime, about
 in July; they leave a sticky stuff on the cane;
 this dries when the cane is cut, then is beaten
 off by pounding the cane. The bugs aren't on the
 cane when it's pounded. It isn't the juice in-
 side the cane the bugs get out." Use of honey
 171 dew as sweet also noted for Surprise Valley
 Paiute (Kelly, 103), Owens Valley Paiute (Steward,
 1933, 245), Yavapai and Papago (Gifford, corre-
 spondence). Owens Valley Paiute, like Tubatulabal,

285 small willow or cottonwood roots used. Weft for
824 various types twined ware made from whole or
split peeled willow or redbud shoots, roots of
tree yucca, outer bark of willow. Tules used
considerably for baskets, mats; there are few
tules in either Kern or South Fork valleys now,
but formerly they were plentiful at certain lo-
calities, especially in South Fork valley. Warp
and weft of tule baskets consisted of whole tules,
which were gathered, trimmed, dried, then soaked
before being used, as was all fibrous material
used for basketry.

292 Coiled baskets included:

171 (a) Cap, which was flat topped, resembled
285 Owens Valley Paiute (Eastern Mono) type (Kroeber,
Handbook, 560, pl. 55d). Specimen 1-20960 (illus-
trated in O. T. Mason, 284, pl. 40), is 8 in.
high, 4 1/2 in. wide at rim; design is in black
and red; specimen 1-20961 (Mason, *ibid.*) is 7
3/4 in. high, 4 in. wide, has 14 stitches, 9
coils to inch. Caps started with yucca root;
foundation consists of 2 stalks deer grass split
in half; sewn with yucca. Worn by woman whenever
she used pack strap, also when gathering piñons
to protect hair from pitch.

415 (b) Sifter (wa-t) or small tray; slightly
285 concave on inside. Specimens 1-19821-22 are 16
1/2 in. in diameter; 1-19823-25, 15-15 3/4 in.
in diameter; 1-19814, 10 1/2 in. in diameter.
Coil is clockwise, looking down on inside; one
specimen has foundation consisting of 6 halved
stalks of deer grass and one finely split willow
shoot; is sewn with yucca root. Start leaves
round hole 1/4 in. in diameter in center of tray;
specimen 1-19824 has piece of cloth plugged into
hole at start. Of all basketry ware extant in
1932, sifters seen most frequently; uses have
been referred to (*ante*).

(c) Parching tray (ša-gišt); was "made
like a sifter, only larger"; used for parching
small seeds, such as chia, with live embers.
[525] This tray may have been used also for women's
dice gambling game; FP said game played on sif-
ter, but PW said on "a pretty big basket, with
rather high sides"; no specimen extant.

(d) Cooking basket (hom'mol); these were
large flat-bottomed baskets with flaring sides;
sizes varied, some being 22 in. tall, 11 in.
wide at top, 5 in. in diameter at bottom; others
smaller. Used for stone boiling, to drain man-
zanita cider into, as storage baskets, etc.
[252] Specimen 1-20945, 20948-50 (illustrated in O. T.
Mason, 478, pl. 192) are probably cooking bas-
kets; 1-20947, large flaring basketry bowl,
17 1/4 in. high, 8 in. in diameter at top, 4 1/4
in. at base, is labeled "to be burnt on grave,"
which suggests that some of baskets of this type
were made for display purposes only; unfortunatel-
ly I did not inquire into this matter.

(e) Basketry ladle (hom'mobit); was small
shallow basket, shaped like cooking basket, only
difference being one of size. Specimen 1-19813,
identified by ES from sketch as ladle, is 2 1/2

415 shoulders with red yarn and mt. quail crests.
 285 Specimen 1-20955 (O. T. Mason, pl. 41) lacks
 [327] quail-crest decoration. These jars varied in
 size; base and mouth equal in diameter; specimen
 1-20952 is 6 1/2 in. high, 5 1/2 in. wide at
 shoulder, 3 1/2 in. wide at base, mouth; speci-
 [71] men 1-20951 is 9 1/4 in. high, 5 1/2 in. wide at
 shoulder. Shapes of Tübatulabal bottle-necks in
 Museum collection (fig. 8d) differ noticeably
 from those of Yokuts specimens (Kroeber, Hand-
 book, pl. 50a); most of Tübatulabal specimens
 have straight or rounded sides instead of flar-
 ing ones and rounded instead of horizontal
 shoulders; however, informants immediately iden-
 tified 2 Yokuts baskets in Handbook as money
 jars. Split stalks of deer grass used as founda-
 tion; specimen 1-20952 has 22 stitches, 9 coils
 to inch. Used solely as containers for strings
 of clamshell-disk currency (SM).

(i) Piñon jar (tibat ukulušt); had as
 foundation 2 strands of piñons strung on native
 twine; sewed with twine. These jars similar in
 shape to money jar; made by women while at piñon
 [482] camps (SM, ES). Strung piñons, a delicacy, put
 inside these jars for transportation back to
 hamlets.

Plain twined baskets included:

(a) Lug basket (ša-mušt), which was small
 conical openwork twined basket, 16-18 in. high,
 10-12 in. wide at top; used for collecting piñon
 cones from under trees; cones later dumped in
 large conical pack baskets.

(b) Ovate winnowing tray (pu-'išt); speci-
 [252] men 1-19816, made by PN, is 22 in. long, 20 in.
 wide at widest point; specimen 1-19817 is 14 in.
 long, 12 in. wide, and is mended with yucca root
 in 2-rod diagonal twining at bottom end on up-
 curve. Such tray put to variety of uses: to win-
 now piñon meats from shells, to roast shelled
 piñons on, to pile manzanita berries on during
 cider making, etc.

(c) Seed beater (wa-lat); had scoop in
 plain openwork twining; hand end of scoop of 2-
 ply, handle of 3-ply, diagonal twining. Warp and
 handle material of peeled willow shoots; cactus
 roots used for weft in diagonally twined sections.
 Seed beaters comparatively long when new, al-
 though they might be used until handle became
 mere stub; specimen 1-19818 has scoop 11 in.
 long, 8 in. wide at center; handle 8 in. long,
 4 in. broad at scoop end; specimen 1-19819 has
 scoop 12 in. long, 9 in. wide, with handle 6 in.
 long; specimen 1-19820 has smaller scoop, 8 in.
 long, 7 in. broad, with handle 7 in. long, 4 in.
 wide at base. Beaters used to knock small seeds,
 [222] berries into conical seed basket.

[171] Trays for suspension, such as Yokuts made
 (Kroeber, Handbook, 530, pl. 50b) not manufac-
 tured by Tübatulabal (SM).

Diagonal twined baskets included:

(a) Seed basket (wili-'iništ); conical,
 2-ply diagonal closely twined basket; specimen
 seen in field measured 16 1/2 in. in height,

159 loads. I liked to go with her to haul wood all
 482 the time. And I went with my mother over to the
 [252] pit mortars and helped her grind acorns; that's
 857 what I knew how to do. All my other sisters
 stayed home; I only went. The boys would be play-
 ing at hunting rats, and the 2 girls cooked for
 them. Some girls didn't want to grind seeds or
 haul wood; they used to call me "old woman" be-
 cause I did that. We would get up early in the
 morning, about daylight, and build a fire, and
 then my mother and I would go out. My father
 would be around the house working; he would go
 out and get a lot of quail.

159 There was one time when we were living over at
 [342] kuhka-yl (no. 17, fig. 11) in a mud and brush
 823 house. That's the way the Indians used to do,
 173 they just moved all around; they'd camp under
 some willows, anywhere; they'd keep moving around
 all the time. A big earthquake came and frightened
 everybody. I was a little girl then, about 7 yrs.
 old; afterward my father used to tell me about
 that earthquake. I remember only a little bit;
 the springs got white, like milk, when that earth-
 quake came. Everybody cried and went around shout-
 ing; there were lots of people living at kuhka-yl
 PN was living there then. We had to get water to
 drink from the river at Kernville; the water in
 the springs was hot and white, just like milk,
 for about 3 days. Nobody would drink it. I just
 remember a little bit about it; I know all the
 children were frightened and cried when the earth
 quaked.

159 After we left kuhka-yl we moved up where SM
 578 lives now, at yitiyamp (no. 9, fig. 11). There
 [423] were lots of people living there; 5 families. We
 just camped there in a brush house, and we had a
 ramada (shade) made from willows. Nobody owned
 that land then; we just moved around. We children
 used to play on the big boulders up there; my sis-
 ter and I pushed a little boy down on one of the
 boulders; he fell down and hurt himself, and his
 mother was angry and quarreled with my mother.
 Then my father and mother got mad and moved up to
 the pit mortar bed near there; they stayed there
 2 days; then we moved up to omomip again. They
 all moved up to omomip, all those people living
 that time at yitiyamp; that woman who got angry
 came along, too. That's the way the Indians did;
 they moved all around, camping; they should have
 gotten land. And that woman camped at omomip, too.
 We made a mud and brush house there, different
 from the ramada.

159 One brother of mine had died while we were stay-
 276 ing down at yitiyamp. We stayed at omomip for 2
 757 yrs. I was rather sickly; weak; I didn't feel good,
 all the time; my father told me to take jimson-
 weed. Everybody had supper over at our house; I
 didn't eat anything that whole day. After they
 had had supper everybody left, and about sundown,
 when it was getting dark my father said; "I'm
 going to give you this medicine. You'll be all
 right."

159 out some place and the old woman took a spine
304 from a bush that grows all over up there and
made the marks on me. My mother didn't know about
it until afterward, because she wasn't there. At
first I ran away from the old woman; I didn't
want her to do it, but she said those marks would
look pretty on me. Then I said, "All right," and
she made them. It hurt a lot. And then she rubbed
in charcoal made from the wood of some sort of a
bush. I tried to rub the marks off; I grabbed
dirt and rubbed it all over my face and arm,
but the marks wouldn't come off. They used to
show on my face for a long time, when I was
younger. Indians used to do that to make them-
selves look pretty. FN and Petra Miranda have
those marks on their faces, too.

159 Two of my brothers died while we were at u-u-
754 pu-lap. The bad doctor, Old Bill Chico, killed
682 them. He said when he got drunk one time that he
was going to kill all the children, so later they
burned him over at Kernville; they tied him with
a hair rope and threw him into the fire.

159 When my brothers died my parents made a fiesta
764 to have their faces washed; my mother cut off her
765 hair down to her shoulders, too, when they died.

We lived at omomip for awhile after that. Then
some men went over on the desert and saw lots of
ku-l (p. 15) over there, so lots of people from
here went to get it. That was when I was a young
girl, about 16. I went over on the desert with
my grandma (mother's mother), to a place this
side of Randsburg, on a hill. A lot of people
went. There were 4 camps of people over there.

[481] We all went afoot, men and women. One little
girl went with her grandma; the little girl was
maybe 9 or 10 yrs. old. There weren't any babies
taken; the women couldn't carry them. It was in
the early summer, maybe in June. We took flour
from omomip; Bill Scodie had a store near omomip
where he sold flour and coffee and sugar and
whiskey. But we ate all that flour up when we
got over on the desert, so then we just had ku-l
seeds and Mariposa lily bulbs and chia seeds to
eat; we ate all those. There were lots of box-
thorn berries over there, too; we gathered those.
And lots of Mariposa lily bulbs, big ones that
we peeled a little and then boiled. We'd get half
[824] a sackful. The Mariposa lily bulbs over here are
little and sweet, but those over on the desert
are big.

159 That little girl who went over there used to
252 grind ku-l seeds on a grinding slab. She was lit-
tle, and everybody stood around watching her, all
the people; she cried then, because she was
ashamed, I guess. Her grandma told her it was
all right, and not to cry.

159 We ate rabbits and ku-l and chia seeds. There
[262] was nice water there, cold. We made a shade from
greasewood brush; not a ramada, but a shade with
349 a single pole sticking up out of the ground and
another pole leaning against the first one in
the fork at the top; then we piled greasewood on
both sides against that slanting pole (as in

Gifford,
1932 b, p. 22)

[p. 73(b)]

1 [ie., Montzelin

Albicaulis Dougl. --
Analyst]

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159 After that he died. The mother of those 2

754 witches up at Onyx had put poison in his coffee.

674 He coughed, coughed, coughed all night; he got

thin and died after awhile. A long time after

756 that wiimilit's daughter-in-law, Tumasa, got sick; someone went and got Paiute Ramon. Ramon's friend came over here with him that time; he was a doctor, too. They were both Kawaiisu. Ramon worked on Tumasa and she got better. They told him about the rain machine. Doctors can tell where everything is; they see everything. Ramon told SM who had stolen his stepfather's machine. The thief had been watching Ramon doctor; Ramon pointed to him and said, "There he is; he's the one who stole your rain machine." The other doctor said, "He's right; he knows." Those doctors know everything; who is making you sick, or if you are a doctor, too, or if you have poison; everything.

159 Ramon started to lead that man over to the place where the thief had hidden the rain outfit.

756 Come on, show us where it is," the doctor told him. The man didn't want to go very much; he just stopped every little while. My husband was there. He got mad seeing that man take one or 2 steps and then stop, and he hit him over the head with a shovel. The man didn't say anything; he just walked away; he wouldn't go with that doctor at all then.

425 A long time afterward another man found that outfit; he said he would give it to Steban if he would pay him \$10 for it. But Steban wouldn't. 159 He should have though, then he could make rain now. The man who found it buried it somewhere else, in a dry place; it's there now. Bob Rabbit (a Kawaiisu) can make rain, too, but he says he doesn't want to make it any more. The people won't pay him anything for doing it. He says, "Let the country go dry."

159 But when they had those rain machines there were lots of plants here then. And my husband 789 killed deer all the time; we always had deer meat. 252 He was a good shot; he had a good rifle. The Indians used to use everything in a deer; they'd put the heart, liver, blood, all the guts inside the stomach lining and tie it up good and boil that up; it was fine. We never did that; just the oldtime Indians, but my mother's brother (a Koso) used to.

159 When my husband or my mother's brother hunted deer they always gave the mts. beads and tobacco 782 and eagle down; they did that first, then they 224 could kill all the deer they wanted. They gave the mts. little pieces of tobacco broken off the ball.

159 When Legora was about 11 yrs. old, one time my father went over to Jose Chico's. He and 787 Jose got drunk; Jose talked badly to my father. 578 "You're going on a good road (going to die)," Jose told my father. He was drunk when he said it.

159 My father came home. About a month later he started working in the tobacco patch with my 249 mother; they came down from Canebrake to work in

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159 go to Poso Flat any more for acorns then; it was
591 too far; no one goes over there now for acorns
from here. We'd just gather about half a sackful
right near home. Those acorns that grow up at
Steban's aren't much good; they are too bitter.
[252] You have to work with them a long time to get
them sweet. The acorns down by Isabella are all
right; they're pretty sweet. But the best ones
come from Poso Flat; you don't have to work with
them hardly at all to get them sweet.

159 Sometimes I'd go down to see Petra Miranda
574 at the Jesus ranch; we'd go in the morning and
438 return in the afternoon, about 3 o'clock. We'd
just talk together, Petra and I; we'd tell each
other what we had been doing all the time. I'd
gather seeds, too; we bought flour instead of
using acorn meal, but the children all liked
chia and meal and pacist gruel. That peddler
used to come around all the time to trade baskets
for clothes; I bought Legora a cape once, from
him. It was pretty, with fur around it; it cost
me \$4 in trade.

159 One time my husband rode a bronco, all alone
763 in a field over here, and Hawk came down when he
273 was riding that horse and hit him on the side of
682 his head with his wing. Six months after that my
husband died; he was killed. He went over to
Kernville one day; he got drunk over there with
a white man. Nobody else was with them; no one
saw what happened. My husband had \$20 in gold in
his pocket. He was shot in 3 places; somebody
killed him and then took that money off him, be-
cause the pocket he had it in was cut off with a
knife. Steban was cutting wood, camping with his
wife down here, working for the Brown company; a
white man came and told him about Pete's being
killed. Then they all left that camp and came up
and told me. Legora was working at Mrs. Nichols';
Estefana and another girl went up and got her,
then we waited here all day. They were going to
bring my husband's body over here and bury it
down here, but they kept it over in Kernville
all day. My son had no money to pay a man for
bringing it over here in a wagon. One white man
said, "Have you money?" My son said, "No." Then
that white man gave my son \$7. The white men at
Kernville wanted to bury my husband over there
at Kernville, but my son paid a man at Kernville
and that man brought the body over here.

159 When they brought Pete's body back from Kern-
764 ville everybody came and stayed at our place that
765 night; they prayed for Pete. Steban prayed (in
Spanish). We all cried; one person would start
crying, then everybody would cry, all night long.
The next morning we buried the body. I burned
all Pete's clothes, then, right away; the mat-
tresses, pillows, quilts, blankets; I didn't save
anything of his. The plates I broke and threw
away. He had a good rifle; I buried that well.
If I hadn't done all that his ghost would have
walked around inside the house, bothering us.
[23] Pete had 3 horses that time; I got one and my son
and daughter each got one. SM wanted to get one,

27. AUTOBIOGRAPHY

1. There, it is said, I was born; it is (where) I am living (now); my father says (this); and there, also, my older brother, it is said, all (of us siblings) were born. 2. Then, it is said, I grew up already; it is said I wandered about already. 3. Then, it is said, my mother quit nursing me. 4. Then, it is said, I am crying. 5. Then, it is said, my mother is sick. 6. Then, it is said, I am crying very much when I am hungry. 7. Then, it is said, I took from there to here a little blanket. "Here, sit down, mother," I say, it is said; "No," she says. 8. Then, it is said, I eat food. 539^x
159

9. From there I grew up already. 10. Then I am learning already. 11. Then my father made my bow. 12. Then I am hunting. 13. Then I am killing wood-rats; (I) used to eat those birds, everything. 14. I used to bring to my own father (whatever I shot). 15. Then, "Good," says my father. 16. (I) used to kill everything, rabbits, cottontails, and also quail, and also pigeon. 17. Then I bring that to my own father. 18. And also I used to cause fish to swallow (bait). 19. I used to catch many catfish, a half-sack of catfish (each trip). 20. Then my mother boils those (fish); we used to eat them all the time. [252] ●

21. Then father used to teach us. 22. "Wander about well(-behaved); steal nothing and also do not be nasty to the old men when you see (them); if you believe (my words), then you will get old." 23. "Good," we say, "then we are wandering about well(-behaved) all the time." 24. "Surely I got old already because I believe the talk of my own father." 25. Then he used to tell us myths in the evening when it was winter, (about) Coyote, (about) everything. 26. "Then go ye and bathe in the morning, when the Morning Star comes out; twice ye will dive in." 27. Then he says, "Good." 28. "Nothing will prick you; but if you will not bathe, then wood will prick you." 29. Surely, we used to bathe in the dark (before dawn); the water is very cold; we break the ice when we bathe; then (it is) good. 30. We do everything good all the time. 539^x
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31. Then from there one Mexican came and arrived. 32. Then he says, "Would that your offspring would go watch over my pets (goats)." 33. "Good," says my father. 34. Then he took us; there we went and arrived at his house; and his pets (are) many. 35. Then we look after (them) every day and also we gather firewood in the evening when we arrive (at camp). 36. Then we used to run away when we were tired out; we come back toward our own house. 37. Then when we arrived, father used to scold us. 38. "Why did you come back?" he says. "(Because) we were tired." 40. Then he goes and puts us back again. 41. Presently we are coming back in the same way. 42. Then we do not go for a long time. 43. Then after a while the Mexican came and arrived. 44. "I already sold those, my own pets," he says; "and I left some," he says, "my present to your offspring," he says, "and ye come get (them)," he says. 45. "Good," says my father. 46. Then we went from there to go get (them). 47. Then we took (them) from there to here. 48. We brought (them) there (where) I used to look after (them). 49. Then from there we sold them. [425
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50. Then from there I went to school. 51. Then I did not know the language of that teacher. 52. Then (there is) one Mexican; when I do not understand the language, then the Mexican tells me. 53. Then from there we went; then from school we went in the evening toward Weldon. 54. Then one man went and caught up to us there. 55. He is coming on horseback. 56. Then he talked to us, "Cold," he says. 57. Then we all say, "Cold" too. 58. We do not understand what that means. 59. Then the man looks at us. 60. From there we came back in the evening toward our own house. 61. Then from there we are coming to school. 62. I went to school one year. 63. Then that teacher whipped me because I do not hear (i.e., understand) what she means. 64. She whipped me. 65. Then I got mad. 66. Then I tore my own book. 67. From there I went toward my own house. 68. Then from there I worked; I never went to school again. 539^x
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3: Voegelin E-5 (1931-1933) 1935
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152. Then that one, that one who hides it, is shooting next. 153. Then he is shooting that target. 154. Then they are paying him one arrow. 155. Then some are going back to their own houses without their own arrows, when losing.

156. Then from there again we are playing another game—red clay. 157. We are making dolls, we are building everything, coyotes and also bears, wolves, and also people; we are doing everything all the time. 158. When making that red clay into dolls, we then put that already made doll in the heat. 159. Then from there when drying, it is getting hard. 160. It lasts a long time.

161. Then from there we are playing another game again, the hide game. 162. Then we are putting one boy (to be "it"). 163. We are tying his eyes with a rag. 164. Then he is seeing nothing. 165. Then from there, having finished tying him, we are all hiding. 166. Then he is looking for us. 167. "Where are you?" he is saying. 168. "This way," we are saying. 169. Then he is coming running. 170. Then some are coming in his tracks. 171. Then he takes a jump backward. 172. Then he is grabbing one (boy). 173. Then that one does the same next.

174. Then we never play again. 175. Then we used to hunt deer all the time, it being summer. 176. Then, also, we are going camping. 177. From there we used to hunt deer. 178. And also from there we are going fishing in the north fork. 179. We are catching many fish, trout, and also bullheads. 180. Then we are making "jerky"; we are drying (the fish). 181. Then, also, from there again, we are going fishing the next day. 182. Then also we are again making those (fish) into "jerky." 183. And also we are again hunting deer. 184. We are hunting every day. 185. Then after staying there five days, we are coming back from there, we are coming toward our own home. 186. Then also, upon arriving, we are working again when we find those jobs (on the ranches of white men).

187. Then also, from there again, in another summer, we are going to gather pine nuts. 188. We are all going and gathering, my mother, too (she did not go on the previous hunting and fishing trip)—we all, and also again many different people not our relatives (but) different people. 189. (There are) many people. 190. Then they fix blackened pine nuts in the evening. 191. Then we used to kill deer. 192. Then we are staying there all summer gathering pine nuts. 193. We are gathering one sack every day. 194. And also we are roasting the raw ones; we are gathering (them) when they fall down. 195. We used to gather (them) every day. 196. From there we are coming back, the pine nuts being already exhausted. 197. Then we are packing the pine nuts. 198. All the many pine nuts were packed by us, perhaps twenty sacks. 199. Then when all are coming back toward their own homes, we are packing (the pine nuts). 200. It being winter, we used to eat that, blackened pine nuts, and also rabbit with acorn gravy, and also everything (else), deer, fish, everything, we used to eat. 201. (There are) many acorns; we used to gather those too. 202. It being autumn already when they are falling, we are going and gathering the acorns. 203. Then already many are falling. 204. Then we are shelling those acorns. 205. Then our mother is drying (them). 206. Then when they are drying, she is going to pound (them) in the pit mortar. 207. Then, having finished pounding that, she is leaching it in the leaching place (a hole in sand on the edge of a stream). 208. Then, when going to leach it, she is irrigating it until noon. 209. Then from there she is gathering that up. 210. Then she is stirring that in the clay pot. 211. Then she is bringing that toward the house. 212. We are eating that for some time without bread. 213. We are eating acorn gravy nearly all winter.

214. Then from there my father made a fiesta. 215. First he called the Yokuts. 216. "I shall make a fiesta," he is saying, "and all of you come in future," he is saying, "on that day," he is saying; "then we will enter upon it together when I make (fiesta)," he is saying; "pretty soon in five days we will make fiesta," he is saying. 217. Then from there they all arrived there on the day. 218. They all entered upon it together. 219. Then the clown is saying: "Pretty soon we shall gamble," he is saying, "and also the hand-game (will be played)," he is saying. 220. "Good," the people are saying. 221. Then they gambled that night. 222. For two or three nights they gambled. 223. Then the clown

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